

THE
Monthly Miscellany:
OR,
MEMOIRS
FOR THE
CURIOUS.

Occasionally Containing

*Divinity and Law.
Philosophy, Moral, Natural and
Experimental.
Mathematicks.
Physick, Surgery, and Botany.
Criticisms and Remarks.
Political Observations.
Husbandry, and Trade.
History, Travels and Poetry.*

*Letters on several Subjects.
Translations from the French, and
other most valuable Foreign Jour-
nals and Collections, particularly
the Works of the Royal Academy
of Sciences, the Mercure Gal-
lant, &c.
The Lives and Characters of Fa-
mous Persons.*

For the Month of January. Vol. III.

By several Hands.

L O N D O N :

Printed for John Morphew, near Stationers-Hall, 1709.

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MEMOIRS FOR THE CURIOUS.

Animalium Crustaceorum, Echinatorum, Stellatorumque Britannicorum Catalogus.

1. **A** Stacus Officinarum Dale Pharmac. Supplem. pag. 338: XX. January
vulgaris major. Monthly Miscellany Vol. 2. p. 7. 3. The 1709.
Lobster.
2. *Astacus fluviatilis* Dal. Pharm. 558. XII. vulg. minor. The
Craw-fish.
3. *Locusta* major marina, vid. Month. Miscell. v. 2. p. 5. 1. The
Long-oyster, or Thornback-Lobster. These come sometimes amongst
the Lobsters and Crabs.
4. *Squilla* rostrata major, an. M. M. p. 9. 9. The Prawn.
5. *Squilla* Offic. Dal. Sup. 338. XXI. rostrata minor. The Shrimp.
6. *Squilla* lata major. The great Bunting.
7. *Squilla* lata minor, an. M. M. p. 10. 11. The Small Bunting.
8. *Squilla* fluviatilis parva. The River-shrimp.
9. *Squilla* lacustris minima, dorso nutante Gazophil. Naturæ &
Artis, Tab. 21. Fig. 7. Cat. 3. Bakers Pond-squill.
10. *Cancellus* vulg. *Buccinis* digens. The Common Whelk-
Crab. These are very common about Pool in Dorsetshire.
11. *Cancer* marinus maximus verrucosus. *Pagurus* Venetorum Aldr:
Crustac. 182. Fig. id. Edit. Francof. 61. Tab. 6. an. *Pagurus* Rondelet.
Pisc. 561. Fig. The great Spider-crab.
12. *Cancer* marinus parvus verrucosus. The small Spider-crab.
I have met with this and the last off of the Isle of Wight.
13. *Cancer* Offic. Dale Ph. 558. XIII. marinus max. edulis. The
great edible Sea-crab.

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14. *Cancer fluviatilis* Offic. Dale 559. XIV. Rondel. aquat. 208. c. 34. fig. id. Gallie. 153. fluv. vulg. edulis. The common River-crab.
15. *Cancer marinus*, digitis hirsutis. The Spanish Crab, found at Deal.

16. *Cancer minimus Musculus* degens. C. parvus in alienis Testis vivens Rond. p. 555. and 569. c. 25. fig. id. Gal. 409. The Poysonous small Muscle-crab, often found in those Shells.

17. *Echinus marinus* Offic. Dale S. p. 339. XXIV. vulg. rotundus. E. marinus, aculeorum vestigiis parum aut nihil eminentibus List. Hist. Animal. Angl. 163. Fig 18. E. ex altera parte planus, ex altera subsphaericus purpurascens, aculeorum vestigiis parum eminentibus. Anglice, a Sea-urchin, id. append. 27. an. E. Ovarius Rond. p. 578. Fig. id. Gall. 414. Found alive on our Sea-shores in many places.

18. *Echinus nostras Sphatagus*. E. minor angulosus ex utraque parte compressus. Sea-Egg, List. H. An. Angl. app. 28. Tab. 1. Fig. 13. an. E. Sphatagus Rond. p. 580. fig. id. Gall. 416. Fig. These are frequently thrown up after Storms on the Coasts of Yorkshire, as at Hartlepool, Humby, &c. but rarely alive.

19. *Echinus perexiguus* Gazoph. Natur. &c. Tab. 32. 10. Cat. 4. Pea-Urchin-Egg.

20. *Asellus marinus nostras parvus*. Small Sea-louse. I have found this sticking to Stones, near Maulden in Essex.

21. *Stellula Hibernica glabra* Gazoph. Nat. Tab. 16. fig. 8. Cat. 6. Lhwyds. Small Donegal Sea-star.

22. *Stella pentadactyla vulgatissima*. Common Five Fingers.

23. *Stella pentadactyla echinata*. S. Hibernica echinata Gazoph. Nat. Tab. 16. fig. 6. Cat. 5. an. S. pectinata 3 Aldr. Insect. 745. pect. 3^a, spinosis tuberculis plurimis, id. 349. fig. id. Edit. Francos. p. 296. Tab. 14. Irish Warty five Fingers.

24. *Stella pentadactyla radiis angustis echinatis*. S. echinata Rond. aquat. 123. c. 16. Fig. id. Gall. Prickly Five Fingers, found with the two last about the Isle of Wight.

25. *Stella pentadactyla Cambrobritannica purpurea*. Purple Welsh Five Fingers, found about Tenby in Pembroke-shire.

26. *Stella pentadactyla laevis*, radiis teretibus. an. S. laevis Rond. Aq. 120. c. 13. Fig. id. Gall. Rowel Five Fingers, found with the last.

27. *Stella decadactyla*, modiollo radiato. S. 10 radiorum Aldr. Insect. 752. 6. Fig. id. Franc. 269. Tab. 14. S. decadasyactinoeides Col. Bearded 10 Fingers, found about Pensans in Cornwall.

28. *Stella Solaris* 12 radiis. an. S. 13 radiorum Clusii Exot. 144. whose Figure very well resembles this. Twelve Fingers. Found about Tenby, and on several other Coasts.

History of Surinam Insects.

Madam Maria Sibylla Merian's History of Surinam
Insects Abbreviated and Methodiz'd, with some
Remarks on them.

Continued from our Former.

S E C T. IV.

Small Silk-Moths, and others.

33. **N** Arrow tawny Silk-moth, Tab. 16.
Phalena minor fulva, fasciis angustis.

This small tawny Fly, with narrow waved Girdles, Web'd the 5th of April, and Hatch'd the 20th from a small swift reddish Caterpillar.

34. Long tawny Silk-moth, Tab 54.
Phalena minor oblonga Surinam. fulva, striis fuscis.

Something like the last, but narrower, and with fewer Streaks, the Caterpillar Yellow-ring'd, and streak'd with Black, and a brown Head. This changed April 2d, into a long Silk-bag, and Hatch'd the 14th of the same Month.

35. Small blue streak'd, Musk Silk-moth, Tab. 42.
Phalena minor fulva Surinam, striis cærulescentibus.

From a blackish Caterpillar, with a red Head and Tail, and yellow Girdles, which turn'd July 10. into a small Silk-bag, and the 26th Hatch'd this Moth streak'd, as above.

36. Small reddish Ocra Moth, Tab. 37.
Phalena minor Surinam. è flavo rubescens.

The Ground of the Caterpillar is yellow, thick set with Warts, and Black-hair'd Stars, this chang'd into a Silk-bag, Jan. 17. and Hatch'd

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Hatch'd the 28th into a yellow *Moth*, shaded with Red, as the Painting represents it.

37. Pappaw *Moth*, Tab. 40.

Phalena minor Surinam. fasciis notulisque flavis.

The *Caterpillar* is Composed of black and white Rings, with a green Belly, from whence come several long Hairs, which grow much thicker at the Ends; this chang'd the 10th of June into a *Silk-bag*, and Hatch'd the 3d of July into a Lead-colour *Moth*, with yellow Circles, and waved Girdles, and part of the Legs of the same colour.

38. Small grey *Moth*, pouncet and spotted with Black, Tab. 54.

Phalena minor Surinam. cinerea, nigro punctata.

The *Caterpillar* is black and white, with yellow Chains, not Hairy, but finely pouncet: This Coffin'd the 4th of June, and Hatch'd the 21st.

39. Small Tricolour Marbled *Silk-moth*, Tab. 21.

Phalena minor Surinam. pulchrè marmoreata.

The *Painting* shews it Marbled with black and pale Green, with white Veins interspersed: The *Caterpillar* whitish, with black Rings, thick set with slight longish Bristles, reddish at the bottom. The 28th of May this turn'd into its *silk-bag*, and Hatch'd the 7th of June.

40. Small Bush-tail'd *Battata Silk-moth*, Tab. 41.

Phalena minor Surinam. caudà pilosà.

41. Small Slender-tail'd *Battata Silk-moth*, Tab. 41.

Phalena minor Surinam. caudà tenuiore.

Both these produce small hairy *Caterpillars*, at first green, and then their Motion is very quick, as well backwards as forwards; they change afterwards red, and then into a *Silk-bag*, this they do about the 24th of August, and before the Month is expired, they Hatch into the two Varieties, as above, N. B. which I suppose are Male and Female.

43. The Pigmy *Ocra Fly*, Tab. 37.

Phalena fortè minima Surinamensis.

The Posture of this small Insect, is somewhat obscurely express'd, it was Hatch'd from a small white *Grub* with black Spots, which fed on *Ocra Leaves*, and the 1st of March Hatch'd the *Fly* above.

C H A P. IV.

Of Bees, Wasps, and other Transparent and Membranaceous Wing'd Flies.

1. **T**H E black *Humble-bee* with yellow Girdles, Tab. 45.
Bombylus niger Surinam. zonis luteis.

The Legs, Horns, and Body black, except a yellow Girdle about its Waste, and 3 or 4 more near its Tail, that part of its Wings next the Body are somewhat clouded, the rest transparent. The *Caterpillar* thick and short, its Body yellow and black, beset with Pencil like Hairy-tufts of the last Colour. This changed into a *Silk-bag* the 3d of August, and broke the 15th into the *Bee*, as above.

2. The streak'd *Tawny-bee*, Tab. 36.
Apis minor Surinam. striatus fulvus.

These *Hatch'd* in April, about 10 Days after they *Coffin'd*.

3. The Green-bodied *Bee-fly*, Tab. 58.
Musca Apiformis Surinam. corpore viridi.

4. The Blew-bodied *Bee-fly*, Tab. 58.
Musca Apiformis Surinam. corpore caeruleo.

This has darkish Wings, clouded in the middle, the lower part of its Body blewish, but the upper part of the Legs are red, with Spots of the same about the Head and Shoulders. This, and the last were *Hatch'd* from *Silk-bags*, whose *Grubs* fed on the *Square-Bean tree*.

5. The *Grass-Bee-fly*, Tab. 22.
Musca Apiformis Surinam. ex atro sulphurea.

This black and yellow Fly, *Hatches* a smooth red *Caterpillar* with green and white Streaks, this feeds on *Grass*; it turned into a *Silk-bag*, August the 10th, and *Hatch'd* the 24th of the same Month.

6. The common *Surinam Wasp*, Tab. 54.
Vespa vulg. Surinam. niger, zonis luteis.

These are very troublesome to the Inhabitants, and commonly build in their Houses.

7. *Surinam Wasp-fly*, Tab. 58.
Musca bipennis Vespa facie.

These resemble our common *English* sorts.

N. B. The *Coffin* and its very hairy strange large *Caterpillar*, which our *Authoress* says these Flies came from, I am of the Opinion, produces a much larger Insect.

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8. The Buff-Wasp, Tab. 1. *Vespa Surinam. fulva.*

9. The Brown Wasp, Tab. 60. *Vespa fusca*, Marybonse *Surinamensis* dicta.

These are very vexatious to the *Inhabitants*, both abroad and at home, as also the *Cattle*; they are Hatch'd from a small white *Grub*.

10. The Flying *Ant*, Tab. 18. *Formica Surinam. alata.*

11. The naked *Ant*, Tab. 18. *Formica major vulgaris*: These are so great Devourers of the Leaves of Trees, and particularly the *Gnava*, that in one Night they will make them as naked as a *Broom*. They have a peculiar way of quickly conveying themselves from one Tree or Bough to another, after this manner: The first *Ant* fastens his Teeth into the Twig of a Tree, the rest cling to one anothers Tails, after the manner of a Chain, and so long as to reach the next Tree by the help of a Wind, which is there seldom wanting. These Prey also on all Insects, but have a peculiar Enmity to the *Spiders*, with whom they have often great Conflicts. They make large Cells in the Ground, sometimes to the depth of 8 Feet, and so Artfully, you would think it was done by Man; from these they march but once a Year, and then make a general Forrage. Their Eggs, or rather *Gentles*, are much coveted, and eaten by the *Poultry*, which fattens them beyond *Oates* or *Barley*.

12. *Surinam Harp-fly*, Tab. 49. *Lierman Belgis.*
Cicada Surinam. vulgaris facie.

The *Dutch* call this *Lierman*, because the Musick it makes is like that of a *Harp*, its a swift Flyer, and difficult to be caught. It has a green Body, with a long stiff *Proboscis* or Snout which it rests under its Breast; this from a slow *hexapod*, or 6 Leg'd-*Grub* with the like Snout and make of Body, after it had lain 20 Days dormant, Hatch'd, as above.

13. The *Lanthorn-Cricket*, Tab. 49. The *Lanthorn-fly*, *Mus. Regal. Societat.* Tab. 13. p. 158. *Lanternaria major alis eleganter pictis.*

So call'd from the Shape of its Head, and the Light it carries in it; they are about 4 Inches long, of which the *Lanthorn*, is one and a half, the last finely Marbled with Flesh-colour, green, and some yellow, the Wings also elegantly Painted with much the same Colours, and black Nutmeg-veins. These make a noise in the Night, and shine then only; they are pretty frequent in this *Island*.

14. The *sky Lanthorn-Cricket*, Tab. 49. *Lanternaria minor alis translucidis.*

This

This is less than the last, viz. 3 Inches long, the Wings transparent, and Body greenish, the *Lansborn* finely Marbled, as the other.

15. The Broad-shouldered green Mantis, Tab. 27. *Mantis Surinam. viridis, humeris latè expansis.*

The Body of this 3 Inches long, and the Wings stretch'd, above four, from its Head to the Body, its largely extended on each side, with a Membranaceous Flap, which with its Wings, &c. are mostly green: This Hatches a Caterpillar-like Grub, which turns into a Straw like swaddled Tail Coffin, which produces a large Tun-bodied, Wingless, green Insect, which, perhaps is the other Sex to that above.

16. The great Water-Scorpion, Tab. 56. *Scorpio aquatica Surinam. maxima alata.*

The Body 3 Inches long, and the Wings extended 6; the under Wings transparent, the upper, and whole Body brown; this has a large Horn in his Forehead, and each Foot ends single tined.

17. The naked Water-Scorpion, Tab. 56. *Scorpio aquat. Surinam. maxima impennis.*

This is somewhat less than the last, and is confined to the Water, having no Wings, its Body Swathed, the Toes differ from the other, being (as the Figure expresses it) forked. Both these live on young Frogs, &c.

CHAP. V

Of Sheath-wing'd Insects, as Beetles of divers Kinds.

18. **T**HE Surinam Stag-Beetle, Tab. 48. *Cervus volans maximus, vaginis è fusco & fulvo mixtus.*

Its Horns much resemble our English-kind, but its Feelers are wholly geniculated, the Angles of its Shoulders sharp-pointed, and the whole Body much larger, if rightly Painted the Sheaths are Chestnut and Tawny.

19. The great Tricolor Surinam Goat-chaffer, Tab. 28. *Capricornus maximus è nigro, rubro flavoque eleganter pictus.*

This very beautiful Beetle is 3 Inches long, exquisitely Marbled with black, red and yellow, his Fore-legs above 6 Inches, his Horns above 5, elegantly Knot-joynted.

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N. B. This, if not the same, is of that Species, which the Museum Regalis Societatis Angliæ, hath given a Figure of in Tab. 13. and pag. 163. described it under the American Title of Nocoona.

20. The greater reddish Surinam Goat-chaffer, Tab. 24. *Capricornus Surinam*, major rufescens.

This 3 Inches long, and deeper coloured then the next.

21. The lesser reddish Surinam Goat-chaffer, Tab. 24. *Capricornus Surinam*, minor rufescens.

This is shorter than the last by half an Inch; the Grubs of both these are pretty large and whitish, found in rotten Wood.

22. The Yellow-spotted Goat-chaffer, Tab. 24. *Capricornus niger Surinam*, maculis flavis.

The Mite worms of this feeds on the Roots of the prickly yellow Poppy, and grows into an Orange-coloured Grub, with a black Head and Tail.

23. The great black Surinam Piper, Tab. 48. *Curculio Surinam*, maximus nigrescens.

This is one of the largest of its kind, being near 3 Inches long, black and streak'd. The Mites of this grow into a large whitish Grub or Coss, which the Dutch call Palm-worm, from its feeding on that Tree; these the Natives broyl and eat, esteeming them as a very great Dainty.

24. The black Batata Comber, Tab. 50. *Pectinarius Surinam*, media, niger.

This Beetle is about an Inch and a half long, with Horns which end Tooth'd like a Comb, as in our English Chafers, &c. These produce Grubs, as the next.

25. The large Golden Saw-horn, Tab 50. *Serra-cornu Max.* Surinam. & viridi aureo refulgens.

This is a very beautiful Beetle, greenish, with a golden Lustre, it's 3 Inches long: The Horns of this Tribe are finely notch'd on one side only. The Grub is large, and somewhat Hairy, and when confined, will gnaw their way thro' Baskets, &c. Both these feed on the Batata root.

26. The American Cock-roach, Tab. 1. *Kakkerlaca Belgis*, *Blatta Surinam*, vulgatissimus & exitialis.

These are greedy Devourers of all sweet things, and are therefore much delighted with the Fruit of the Pine-apple: They are also very pernicious in Houses to the Inhabitants, eating or spoiling all their Cloath and Linnen. They very much resemble, both in Make and Mischief, those so commonly seen on Ship-board, especially from the East Indies, or other long Voyages.

27. Black Lady-cow with a red back, Tab. 2. *Scarabeolus Surinam*, niger, dorso rubro.

This

This is a very small black Beetle with a red Back; they are frequently found amongst *Cochineal*, and are said to destroy that Insect, it Hatches a little red Worm, which Cloaths its self with a very thin *Silk bag*.

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CHAP. VI.

Of Insects, whose Wings are part Sheath'd, with Membranaceous Tips, as Buggs.

28. **T**HE great Cannacore Bugg, Tab. 41. *Cimex major puniceus* Surinam, *ex aureo eleganter striatus*.

This is a very elegant Insect, as is the Caterpillar which comes from it, viz. Yellow and Green Studied with red hairy Heads, the Body square, the Feet and Belly covered with a clear thin Skin, so that it slides like a *Snail*: This turned into a yellowish *Silk-bag*, July the 22d, and the 23d of August Hatch'd, as above.

29. The Surinam Capricorn-Bugg, Tab. 21. *Cimex Surinam. maculis rubicundis*.

The *Caddus*, or *Worm* of this is green, with a yellowish Head, and Nestles in a *Phryganium*, or *Straw-coffin*, the 10th of June it Hatch'd into a brown Bugg, mark'd with red and white Spots in the midst of each upper Wing, its *Horns* Knot-joynted, like a *Goat-chaffer*.

30. The Surinam Tine-claw, Tab. 21. *Musca Surinam, pulchrè variegata, pedibus chelosis*.

This is a very pretty odd shap'd Fly, its two Hinder-feet, not unlike *Crab's-claws*, the upper pair very slender and forked, by which it hangs to *Stalks*, &c. the *Horns* long-joynted and slender. This produces a Tufted, Short-hair'd, dark Caterpillar, speckled with red and white, which changed into a *Silk-bag* the 4th of June, and Hatch'd the 14th following.

CHAP. VII.

Of Spiders.

31. **T**HE great Namdu, or Hairy Spider, Tab. 18. *Araneus maximus hirsutus Americanus*.

The Body 3 Inches long, and very hairy, as are its Legs, which are rateably thicker than long, each Toe is Saffron tip'd, and ends in one

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one Claw ; it has eight Eyes, which are plainly discernable, its Silk-bag very large. These frequent the *Guaia*-trees, and prey on the *Ants* which come in their way, and like them change their Skin. When these are scarce, they Prey on small *Birds*, as *Colobritens*, or *Humming-birds*, which they kill by sucking out their Blood and Moisture.

32. The Buff Prickle-haired *Surinam Spider*, Tab. 18. *Araneus fulvus Surinam*, pedibus aculeatis.

This is somewhat larger than the biggest of our *English Kind*, of a Buff colour, with 8 Eyes, and Hairy-prickled Legs : It Spins a a Circular *Web*, like ours, and carries its Silk Egg-bag under its Belly.

33. The Silver-back'd *Surinam Spider*, Tab. 18. *Araneus Surinam*, pedibus pilosis, dorso argenteo.

It's Painted with a Silver-back, and white Body, its Legs hairy ; this spins a *Web* like the last.

AN

C H A P. VII

In our Account for December past, We gave you a List of the Pictures in the Gallery of OXFORD; And in this for January, We present you with a List of the Heads painted upon the WALL; communicated to us by the same Ingenious Hand.

HEADS painted upon the WALL.

- 1 **S** Cyrillus Alex. cl. Anno Dom. 430. [rather, 412.]
- 2 **S.** Theodoretus Cyr. cl. A. D. 430.
- 3 **S.** Athanasius cl. A. D. 445. [it should be, 326.]
- 4 **S.** Prosper cl. Ann. Dom. 450.
- 5
- 6
- 7 **S.** Beda cl. A. D. 730.
- 8 **S.** Isidorus Ispalensis cl. A. D. 750. [it should be, 595.]
- 9 **S.** Alcuinus cl. A. D. 750. [it should be, 780.]
- 10 **S.** Anselmus cl. A. D. 180.
- 11 **Rob.** Grossthead Lincoln.
- 12 **Rabanus** Maurus cl.
- 13 **Joan** Damascenus cl. A. D. 730.
- 14 **Tho.** Aquinas cl. A. D. 1250.
- 15 **Pet.** Lombardus cl. A. D. 1140.
- 16 **Jo.** Gerson cl. A. D. 1410.
- 17 **Conr.** Bellecanus cl. A. D. 1543. *Ætatis* —
- 18 **Alph.** Tostatus cl. A. D. 1430.
- 19 **Arias** Montanus obiit A. D. 1598. *Ætatis* 71.]
- 20 **B.** Rhenanus ob. A. D. 1547. *Ætatis* 63.

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- 21 Leo Judæ ob. A. D. 1555. Ætatis —
 22 Ulricus Hutenus ob. A. D. 1523. Ætatis 35.
 23 Lamb. Danæus ob. A. D. 1596. Ætatis 66.
 24 Henr. Bullingerus ob. A. D. 1575. Ætatis 76.
 25 Mart. Chemnitius ob. A. D. 1586. Ætatis 64.
 26 Georg. Princ. Anhalt. ob. A. D. 1553. Æt. 50.
 27 Martinus Bucerus ob. A. D. 1551. Æt. 61.
 28 Paul. Fagius ob. A. D. 1550. Æt. 45.
 29 And. Hypertus ob. A. D. 1564. Ætatis 5.
 30 Matth. Fl. Illyricus ob. A. D. 1575. Ætatis 56.
 31 Rud. Gualtherius ob. A. D. 1586. Ætatis 76.
 32 Lud. Lavaterus ob. A. D. 1586. Ætatis. . . .
 33 Wolfg. Musculus ob. A. D. 1563. Ætatis 66.
 34 Aug. Marloratus ob. A. D. 1562. Ætatis 56.
 35 Jo. Oecolampadius ob. A. D. 1531. Ætatis 49.
 36 Hold. Zuinglius ob. A. D. 1536. Ætatis 48.
 37 Tho. Holland ob. A. D. 1612. Ætatis 58.
 38 Pet. Mertyr ob. A. D. 1562. Ætatis 65.
 39 Phil. Melancthon ob. A. D. 1560. Ætatis 63.
 40 Jo. Calvinus ob. A. D. 1564. Ætatis 54.
 41 Gul. Farellus ob. A. D. 1565. Ætatis 75.
 42 Pet. Viretus ob. A. D. 1571. Ætatis 71.
 43 Theodorus Beza ob. A. D. 1605. Ætatis 87.
 44 Marnæus ob. A. D. 1598. Ætatis 60.
 45 Hier. Zanchius ob. A. D. 1590. Ætatis suæ 76.
 46 Fran. Junius ob. A. D. 1602. Ætatis 57.
 47 Jo. Rainoldus ob. A. D. 1607. Ætatis 58.
 48 Laurentius Humphredius ob. A. D. 1589. Ætatis 1.
 49 Des. Erasmus ob. A. D. 1576. Ætatis 63.
 50 Martinus Lutherus ob. A. D. 1546. Ætatis 63.
 51 And. Vesalius ob. A. D. 1564. Ætatis 50.
 52 Celsus cl. A. D. Ætatis
 53 And. Mathiolus cl. A. D. 1554. Ætatis
 54 Hieronymus Cardanus cl. A. D. 1570. Ætatis 73.
 55 Theoph. Paracelsus ob. A. D. 1541. Ætatis 47.
 56 Dioscorides cl. A. D. Ætatis
 57 Avicenna cl. A. D. . . . Ætatis
 58 Galenus cl. A. D. 1400. . . . Ætatis
 59 Hippocrates cl. A. M. 3530.
 60 Æsculapius cl. A. M. . . . Ætatis
 61 Justinianus Imp. cl. A. D. 527.

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- 62 And. Tiraquellus cl. A. D. 1558.
- 63 Accursius cl. A. D. 1226.
- 64 And. Alciatus ob. A. D. 1530. *Ætatis* 58.
- 65 Gul. Budæus ob. A. D. 1540. *Ætatis* 73.
- 66 Jason Maynus cl. A. D. 1500. *Ætatis* 68.
- 67 Paul. de Castro cl. A. D. 1430.
- 68 Jo. de Imola cl. A. D. 1430.
- 69 Pet. Anchoranus cl. A. D. 1470.
- 70
- 71 *Æsopus* cl. A. M. 3402.
- 72 Hesiodus cl. A. M. 3107.
- 73 Homerus cl. A. M. 3085.
- 74 Berosus cl. A. M. 2480.
- 75 Sapho cl. A. M. 3577.
- 76 Linus cl. A. M. 1955.
- 77 Solon cl. A. M. 3381. ob. *Ætatis* 80.
- 78 Euclides cl. A. M. 3545.
- 79 Theophrastus cl. A. M. 3654. ob. *Ætatis* 85.
- 80 Socrates cl. A. M. 3533. *Ætatis* 70.
- 81 Pindarus cl. A. M. 3455.
- 82 Virgilius cl. A. M. 3926. ob. *Ætatis* 51.
- 83 Simonides cl. A. M. 3373.
- 84 Ptolemæus cl. A. D. 156. *Ætat.* 88.
- 85 Plutarchus cl. A. D. 120.
- 86 ob. *Ætatis* 55.
- 87 M. Varro.
- 88 **TINUS [7. FUSTINUS]**
- 89 T. Livius cl. A. M. 3935. ob. *Ætatis* 78.
- 90 Boethius Sever. cl. A. D. 480.
- 91 Plinius cl. A. D. 110. ob. *Ætatis* 57.
- 92 Seneca Philos. cl. A. D. 50. ob. *Ætatis* 100.
- 93 Zonaras cl. A. D. 1120.
- 94 Aurelius cl. A. D. 380.
- 95 Strabo cl. A. M. 3977.
- 96 Alexander Aphrodiscus cl. A. D. 436.
- 97 Porphyrius Sophista.
- 98 Jo. de Sacro Bosco cl. A. D. 1244.
- 99 Lud. Ariosto ob. *Ætatis* 63.
- 100 Bapt. Platina cl. A. D. 1451.
- 101 Thucydides cl. A. M. 3470.
- 102 Sophocles cl. A. M. 3589. *Ætatis* 95.

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- 103 Euripides cl. A. M. 3589.
- 104 Isocrates cl. A. M. 3631. *Ætatis* 99.
- 105 Aratus cl. A. M. 3700.
- 106 Salustius cl. A. M. 3912.
- 107 Terentius cl. A. M. 3799.
- 108 Alphonfus Rex Pragon. cl. A. D. 1068.
- 109 Rog. Bacon. cl. A. D. 1284.
- 110 Phil. Cominæus cl. A. D. 1509. *Ætatis* 63.
- 111 Albertus Krantzips ob. A. D. 1517. *Ætatis*...
- 112 Jo. Aventinus ob. A. D. 1534. *Ætatis* 68.
- 113 Fr. Guicciardinus ob. A. D. 1540. *Ætatis*...
- 114 Paulus Jovius.
- 115 Polyd. Virgilius.
- 116 Ger. Mercator cl. A. D. 1594. *Ætatis* 63.
- 117 Abr. Ortelius ob. A. D.
- 118 Justus Lipsius ob. A. D. 1606. *Ætatis* 59.
- 119 Pet. Ramus ob. A. D. 1572. *Ætatis* 57.
- 120 Josephus Scaliger.
- 121 Phil. Sidnæus Eques ob. A. D. 1586. *Ætatis* 30.
- 122 Jul. Cæs. Scaliger ob. A. D. 1558. *Ætatis* 74.
- 123 Jo. Picus-Mirand. ob. A. D. 1491. *Ætatis* 34.
- 124 Gul. Salustius Barthassius ob. A. D. 1570.
- 125 Tycho Brahe
- 126 Janus Donza ob. A. D. 1596. *Ætatis* 24.
- 127 D. Adolphus Metkirchus Eques.
- 128 Jo. Lud. Vives ob. A. D. 1541. *Ætatis*...
- 129 P. Appianus ob. A. D. 1555.
- 130 Nic. Copernicus cl. A. D. 1540. *Ætatis* 70.
- 131 Jo. Sleidanus ob. A. D. 1556. *Ætatis* 50.
- 132 Cor. Agrippa ob. A. D. 1534. *Ætatis* 48.
- 133 Ang. Politianus ob. A. D. 1498. *Ætatis* 44.
- 134 Laur. Valla cl. A. D. 1450. *Ætatis* 50.
- 135 Libanius Sophista.
- 136 Sa s. ob. A. D. 1507. *Ætatis* 6.
- 137 Jo. Regiomontanus ob. A. D. 1477. *Ætatis* 71.
- 138 Martialis cl. A. D. 102.
- 139 Lucanus cl. A. D. 50.
- 140 Persius ob. A. D. 56. *Ætatis* 29.
- 141 Juvenalis cl. A. D. 97. *Ætatis* 81.
- 142 P. Ovidius Naso ob. A. D. 91. *Ætatis* 54.
- 143 Galf. Chaucer cl. A. D. 1402.

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- 144 Jo. Poggius ob. A. D. 1420. Ætatis 79.
- 145 Petrarcha cl. A. D. 1321. Ætatis 70.
- 146 Da s cl. A. D. 1351. Ætatis 56.
- 147 Leo Aretinus ob. A. D. 1440. Ætatis 74.
- 148 Jo. Bocatius cl. A. D. 1360. ob. Ætatis 60.
- 149 M. T. Cicero cl. A. M. 3097. ob. Ætatis 63.
- 150 Archimedes cl. A. M. Ætatis 75.
- 151 Aristoteles cl. A. M. 3620. ob. Ætatis 63.
- 152 [Never any Letters about it.]
- 153 [Never any Letters about it.]
- 154 cl. A. M. ob. Ætatis 90.
- 155 Æschines.
- 156 Herodotus cl. A. ob. Ætatis 100.
- 157 Aristophanes cl. A. M. 3522.
- 158 Bart. . . . us ob A. D. . . . Ætatis 56.
- 159 Azo cl. A. D. 1230.
- 160 Jo. Cafe.
- 161 Jo. Heurnius cl. A. D. 1591. Ætatis. . . .
- 162 Jo. Balæus.
- 163 Jo. Foxe.
- 164 Rob. Abbot Ep. Sar. ob. A. D. 1616. Ætatis 57.
- 165 Tho. Bilson Ep. Wint. ob. A. D. 1616. Ætatis 78.
- 166 Jo. Juellus.
- 167 Jo. Whitgift Arch. Cant. A. 1603. Ætatis 73.
- 168 Alex. Nowell ob. A. D. 1605. Ætatis 95.
- 169 Tho. Cranmerus ob. A. D. 1556. Ætatis
- 170 Herb. Westphaling Ep. Her. ob. A. D. 1601. Ætatis 67.
- 171 Ric. Eedes ob. A. D. Ætatis
- 172 Tho. Sparkes ob. A. D. 1616. Ætatis 68.
- 173 Jo. Spenser ob. A. D. . . . Ætatis
- 174 Jo. Savanorola ob. A. D. 1498. Ætatis 55.
- 175 Hier. Pragensis ob. A. D. 1416. Ætatis
- 176 Jo. Hufs ob. A. D. 1415. Ætatis
- 177 Jo. Wiclephus.
- 178 Pet. de aco cl. A. D. 1400.
- 179 Nic. Di ra cl. A. D. 1320.
- 180 Jo. Duns Scotus A. D. 1303.
- 181 S. Bernardus cl. A. D. 1130.
- 182 S. Chrysostomus cl. A. D. 400.
- 183 S. Augustinus cl. A. D. 400.
- 184 Rufinus cl. A. D. 390

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- 185 S. Hieronymus cl. A. D. 390.
 186 S. Greg. Nazianzenus cl. A. D. 370.
 187 S. Ambrosius cl. A. D. 370.
 188 S. Æphrem cl. A. D. 370.
 189 S. Epiphanius cl. A. D. 370.
 190 S. M. Basilus cl. A. D. 370.
 191 S. Hilarius cl. A. D. 330.
 192 S. Eusebius Cæsariensis cl. A. D. 320.
 193 S. Dionysius Alexand. cl. A. D. 260.
 194 S. Cyprianus cl. A. D. 230. [rather 248.]
 195 S. Origines cl. A. D. 230.
 196 Tertullianus cl. A. D. 200.
 197 S. Clemens Alexandrinus cl. A. D. 200.
 198 S. Justinus Martyr cl. A. D. 160. [rather 140.]
 199 Philo Judæus cl. A. D. 50.
 200 S. Dionysius Areop. cl. A. D. 40.

Besides these Pictures, and those which are in the Under-library-keeper's Study in the Gallery (of which perhaps, with other things of this Nature, I may give you an Account hereafter, if you should desire it) in the first Part of the Library, are the Effigies of King Charles the First, and Sir Thomas Bodley; the former given by Archbishop Laud, * and the latter by the Earl of Dorset, under which is the following Inscription.

THO.

* July the 9th, MDCXXXVI. with several Manuscripts, as appears from his Letter in the University Register, in which are the following words, concerning this Head of King Charles I. [See Mr. Wood's Hist. & Antiq. Univ. Oxon. Tom. 1. p. 342.] — Mitto Etiam effigiem Sereniss. Regis Caroli, ne fama ejus are perennior suo are destitueretur. Nullibi autem melius idcirco potest Rex Musarum Patronus, quam apud vos & inter Musas. Volo autem ut in Claustro illis, ubi libri mei MSS. siti sunt, collocetur caput hoc nunquam satis venerandum, ut in memoriam vestram revocet, cujus dignatione (sub Deo) factum est, ut illa, qualia qualia sunt, que in vestram gratiam facta sunt, prestare possem. Et ut veluti inspector ibi stet, ne quis libros quasi sub intuitu Regis positos, ullo modo violare ausi.

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THOMAS SACKVILLUS DORSET COMES,
 SUMMUS ANGLIÆ THESAURAR. ET
 HUIUS ACAD. CANCELLAR.
 THOMÆ BODLEIO EQUITI AURATO,
 QUI BIBLIOTHECAM HANC INSTITUIT,
 HONORIS CAUSA P.P.

I Should now close this Letter, but that I have one thing to desire of you, which is, that you would in your Travels be very careful to note down (as *Montfaucon* has done in his *Dierium Italicum*) what Manuscripts you meet with in Gentlemen's Studies, especially, if you find they are not mention'd in our *Oxford Catalogue of Manuscripts*. The reason of my mentioning this, is, because I am at present engag'd in an Edition of all *Tully's Works* that are extant; and I am willing to have as many Manuscripts consulted as possible, particularly those in *England*, which, for the most part escap'd the Diligence of such Learned Men, as have formerly attempted any thing upon this admirable Author. As I am satisfied there are a great many Manuscripts in Gentlemen's Hands, which are not Noted in the said *Oxford Catalogue*, so do I believe that there are amongst them several Pieces of *Tully*. About two Years since I saw one my self in the Well-collected Study of a very Worthy Gentleman in this University. I took an Account of it, amongst other curious Books he was pleas'd to shew me, tho' I had then no thoughts of putting out *Tully*. 'Tis an Octavo Book in Vellum, containing divers of the Epistles, and I am sensible 'twill be of no small use in this Work. If you meet with any such Manuscripts, I desire you would either get them sent to me, or procure some body that is well Vers'd in Manuscripts to Collate them, for which all due Acknowledgments shall be made. If you get any one to do it, pray take care that he put down, even the most Minute Lections, which very often serve to Correct and Illustrate the Text, as I could instance in a great Variety of Particulars, as well from *Gerard Vossius*, as from the Observations I have made my self, were I not assur'd that you are a thorough Master in this sort of Learning, and want not to be told the Use of Manuscripts, in which you have spent so much Time, to your great Satisfaction, and no less Improvement. I hope you will not be backward in what other Assistance you can give me in this Work, to which I have
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been drawn by the Importunity of some Learned Friends, and towards which, I have already made considerable Collections, especially from the *Oxford Manuscripts*, which exceed my Expectation. I shall always retain a Grateful Sense of these, and all other Acts of Friendship, and be ready to make such suitable Returns as my Circumstances will permit. I am,

Sir,

Your very Humble Servant,

*Bodlejan Library, Nov. 6.
MDCCVIII.*

Tho. Hearne

An

AN
ESSAY,

Shewing, That the Oeconomy of the Kingdom of Grace is consonant to the Justice and Mercy of a Holy GOD, and consisting with his Honour, and the Well-being of his fallible Creature, Man.

TH E Design and End of this *Essay*, is to offer sundry Discourses on this Subject, from time to time, all tending to vindicate the Goodness of GOD, against the Antichristian and Blasphemous Aspersions of those of the *Upper and Lower Way*, who endeavour to make GOD appear to be an Arbitrary and Tyrannical Being, that reprobates his Creatures, to torment them for his Pleasure, without Regard either to Right or Wrong. The Scheme whereof, take as follows.

The S C H E M E.

GOD's Will of Production lay dormant in his Essence, before there was such a thing as *before or after*, a *first* or a *second* in Time.

Tho' Sovereign Omnipotent Will (the Perfection of which is proportionably discovered, according to the Importance of the Matter which it is intent on) having set it self on work, gave to Matter its Motion, and Laws were Established to Govern and Regulate the same; in which a due Regard was had to his *Justice, Wisdom, and Omniscieny*.

If the Question be, when this great Operation took its Commencement? It is Answered, When all Created Beings were in a *Common Mass* of Possibles, that then the tremendous *Three-One*, consulted about the giving Being to several Orders of Creatures, the whole to be placed under a Regular Subservieny to each other, and all

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under the Dominion of one Chief, Destin'd to be endu'd with Rational Faculties; of a Spiritual Nature, of an erect Figure, to be severed from that undigested Matter; to whom was Destin'd suitable Qualifications for its intended End, and Mode of Living, with Reason and a Will, and Bodily Organs for Ornament, Use and Motion: Which Creature should have Breath'd into it the Breath of Life, and thereby Capacitated to beget its Kind, Body, and Spirit. This Creature in Intention had not then its Name given it, tho' intended to be the Root of his Kind, the common Representative of his Posterity.

This intended Animal, and free Agent, was destined to be an Object, worthy the Product of Infinite Wisdom, in all respects; Perfect and Spotless, but Fallible, and placed in an Initial, Unconfirmed State, where Occasion should be given it to Exert its Will in the Choice of Good and Evil; and the better to promote its own Happiness, Provision was intended of External and Internal Endowments and Perfections, with proper Means sufficient to answer all Contingent Ends, to promote God's Honour, and the Creatures Good. For this Fallible Creature a Provision was made, by way of a Covenant of Grace, in case of Transgression; the Son of God proposeth himself to his Father, the Head of the Covenant, and to be a Surety of Performance of Conditions of both Parties, viz. God and the Creature.

Thus Christ stands between the Sinner and Incensed Justice, that the Father's Honour might not suffer, and that the Sinner might be received to Mercy. Thus, if Man fell, his Son was to take on him Man's Nature, and live amongst them, and Suffer, and Die, and Rise again, and Ascend up to Heaven; there in that Human Nature should execute his Trust for the Good of his Creature, and send thence his Spirit of Truth, and reveal his Mind, which should be on Record, a standing Rule, left in the Custody of an Order of Men, that in all Ages, to his Return, should be of use to Exhort and Reprove, and Comfort, that none might presume nor despond; by which Word the Agent was to be Governed and Judged.

Thus, tho' the Nature of this Creature should be tainted, and so become Uncapable to please the Father; thus, tho' by the Offence of this first Head, his Posterity by Imputation became Offenders; yet the second Chief his imputed Righteousness should in this be the Fallen Creatures greater Advantage; that all such as might arise in their several Generations, and accept of the Terms of the Covenant offered, might be saved; since their Sins were not Personal, but their Unhappiness: And as the Creature fell through the Demerit of one, so he might be restored by the Merits of another.

Then

Then it was, that a Select Number was by Intention Chosen and Severed by Grace, not from foreseen Good in them, more than in the rest; (which rest were not excluded for any Demerit foreseen in them,) whose State of Happiness was confirmed, that they should not totally fall away, tho' they might from their Degree of Glory. Thus, Means of Grace were not only of use to Probationers, but to the Elect also, since their Degree of Glory (tho' not State) depended on their living up to the Means of Grace.

Let it not be supposed, that the Happy State of Probationers depends on their Wills, but on Grace, that condescends to accept of such mean Performances, as have in them no valuable Consideration, the best of which are as *menstruous Rags*. We are not to believe the Non-elect, the intended to be passed by, were from before the Foundation of the World decreed Sons without Hope, but come under the Verge of those called.

By this it appears, that tho' a few were Elected, yet none were Excluded, but finally Impenitent ones, who Exclude themselves, seeing they used not the Means appointed; since they did not go to Christ, nor make their Request known to him; for this Chief, for the sake of all Mankind, was endued with a Power and a Will to answer all Requisites, Temporal and Spiritual, that our depraved Nature and Circumstances call for; so that tho' the Creature be imbecile, if it can but look up, and breath forth its Desires, it shall not be rejected; tho' it cannot pray for it self, its Lord, and Chief, and Redeemer can Pray, and hath engaged himself to hear our Prayers, and pray for us.

Thus the Probationers, tho' but conditionally Elected, yet shall want nothing that is good, consisting with God's Honour.

God draws his Creatures by the *Cords of Love*, and, if need be, Corrections may be used; so that it is from the hard'ning of their Hearts against the reiterated Calls of Grace, that any perish.

Thus, these Acts of the Tremendous *Three-One*, were settled in Intention before the World was, or before the Word was Issued forth, *Let there be*, that gave Being to all the Particles of Matter, and set all the Wheels in Motion, that produced Heaven and Earth.

By this Scheme, God's Attributes are not Dishonoured, Justice and Mercy take Place; here Man is Punished for his own Sin, not for the Sin of another. God's Attributes are not lessened, or Man Debased; but the Sinner encouraged to hope in the use of appointed Means, through Grace in Christ, to whom is owing all effectual Means and Assistances in this Life, and Happiness hereafter. By this Scheme, Mercy is not limited to a few, nor God made Cruel nor Un sincere — to *call all*, yet not to intend to *save all*.

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Hereby God deals with Man in a way of Grace and Justice, not Arbitrarily, without Regard to Right or Wrong: He Damns none for his Pleasure, to Exert his Power by Tormenting in Hell the Creature he hath made.

The Progress and Continuance of Grace in Man's Favour, with the Goodness of God to Man, Evidenced from Scripture and Reason.

C H A P. I.

S E C T. I.

EArly before the Creation was, when all were before God in Idea, before reduced to Action, Omnipotency having his Rational Creature in view; foreseeing a greater Revenue of Glory accruing by its being a Self-determining Principle, than if a necessary Agent, and that placing it under fallible Circumstances, under a probational State, with proper and suitable Faculties and Means; whereby he might have Opportunity to shew his Love and Gratitude to his Creatour and Benefactor, by his Self-denial of such Appetites as Nature should form, *as part of his Constitution, tho' Innocent in themselves, and by Accident only Sinful.* Also God hereby would have Occasion to Exert his Goodness and Mercy to this his fallible Creature under its probational State.

S E C T. II.

BEfore Conceptions were ripened to Action, God foreseeing this intended free Agent might Sin, did not think fit to lay an Embargo on his Liberty, but decreed to permit his Liberty to do Good or Evil, and set Life and Death before him, and in Goodness and Wisdom, ordered proper Means, in the use of which, by the Assistance of Grace, the Man Sinning might retrieve his lost State. But to say, God Wills Sin, or Decreed on Fore-sight Man should commit Sin, and be irretrievably Reprobated for the Sin, is carrying the thing too far. This is not consisting with God's benign Nature, *whose Property is ever to have Mercy, and to do Good.*

S E C T. III.

LE T us proceed to Resolves, when all was yet in a common Mass of Possibles (perhaps) before the Chaos existed: That then the Tremendous Three-One, gave Being to this Machine in the

the Order it now appears, all naturally tending to the Honour of the Creator, and Happiness of the Creature; and that all Ends might be Answered, Requisites of Nature and Grace were provided, and with them Jesus Christ the Chief, all which, to promote the free Agents Happiness, even all, none excepted. So that each Individual should have sufficient to carry them to Heaven, yet so great Gifts ordered to be distributed, that the Creature shall have no reason to boast, but may look on all as owing to God the Donor of all.

Thus God in Intention, before the Wheels of Nature and Grace were set in Motion, did provide proper Remedies to answer the Deficiency of his fallible Creature, that, if possible, he might be saved; he left not the greatest Number under a Remediless State, as if Christ were not a sufficient Saviour to save more than a few; and, as if God was Honoured by Tormenting the rest, whom he foresaw might Sin, yet would not prevent the Sin, nor give suitable Remedies to answer foreseen Difficulty, but determined they should Sin, and be Reprobated for Sin, and excluded all Hopes of Mercy, as Eternal Objects of Wrath.

S E C T. IV.

HAVING thus far trac'd the Divine Council, let us proceed, and behold the Divine Intentions Midwifed, and for Brevity sake, take a view of Man, as fallen in *Adam*, after which all things had another Aspect, than when under a Law of Innocency. Let us now behold Man under a legal Constitution; God in his Favour appointing an Evangelical Covenant, in which God is Cloath'd in an Array of Love, and Mercy, and Goodness to Man, under his lapsed State, without hopes of being retrieved by any thing in himself.

Therefore, in Compassion, Gracious Methods was contrived, before the Creature had his Being. Thus Grace called all, and to encourage all, Promises of Rewards, with all possible Endearing Expressions of Love were used, to perswade to believe that God Wills the Salvation of all; and that, tho' some should have their Salvation secured by Election, yet God would have all believe they are all of the Number of the Called; and that on the Terms of Grace there is a Possibility for all to be Eternally Happy.

God, not content to leave Man to himself, Elected a few, over and above the General and Conditional Terms offered all, *Do this and live*, and to awaken to Action, that the Agent might labour, and run and fight, God hath promised, Endeavours shall not be in vain; for tho' none are saved for their Obedience, yet none shall be saved without their Endeavours, *for without Righteousness none shall see God.* Tho' Christ is our Hope, our Righte-

Righteousness, yet he gave us Talents to carry on the Work of Grace here, and to secure our Happiness hereafter.

S E C T. V.

Of Presciency.

THIS Doctrine may seem to interfere with God's Presciency; but with all due Regard be it spoken, Let us not suffer hence foreseen contingent Acts to be more than so many future Possibles, that may, or may not be on the Will of the subordinate Agent, and not determined by the Supream.

Tho' God may permit a foreseen evil Action, or Person to be, yet we are not to believe God approves them, nor influences them: God, he Wills the Obedience of his Creatures, but the Agent Rebels; God's Will is the same Will of Righteousness.

Let us not dive into God's foreseen Acts, how far they depend on the uncertain Will of a Free and subordinate Agent, but with *Job*, cry out, *These things are too wonderful for me, therefore I abhor my self in Dust and Ashes.*

Let it suffice, that we have to do with a good God, that is Sincere, that would not call us, if he by his Omniscience knew, either that we could not, or would not answer his Call; his Bowels earn after Man, even while Enemies, Dead in Trespasses and Sins; he waits to be Gracious, that he may heal us, and save us from Wrath, when wallowing in our Blood and Filth; God calls all to forsake their Ways, to turn their Hearts, that they may live, and not die: God calls all to Repent, *all that are weary and heavy laden*, he calls, in order to give them *Rest*, and to shew them Mercy; God does not determine the Death of his Creatures, and then ask them, why they will Dye?

S E C T. VI.

THE Yoak of Sin is heavy, it causeth the Way to Heaven to be difficult, and few find it; but Christ's *Yoak is easie*, and his *Burthen is light*; he hath promised his Assistance to subdue Pride, and Passion, and Lust, to promote the new Birth, and Growth of Grace.

God is Holy and Just, hates the thing that Evil is; he pities our Blindness and Hardness of Heart, he is easily entreated, he desires Man's Good, not Evil; he hears our Cries, sees our Tears, our Afflictions are ever before him; his Grace is not confined to a few, but as he calls *All*, so he intends the Salvation of *All*.

God is long-suffering, he retaineth not Wrath, he forgives Sinners, the old Sinner is yet suffered to live; he delights in Mercy, he is the Abstract of Mercy, the God of Consolation, the Father of Mer-

Mercies, the Saviour of Men, of all Men that will come unto him to have Life; his Nature and Property is ever to have Mercy, and to Forgive; he is rich in Mercy, of great Kindness, abounding in Mercy to all his Works; Mercy pleaseth him, his Love and Mercy to Man surpass Knowledge; therefore he calleth all to come unto him, for to be Gracious is his Delight.

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Do'st thou question thy Election, yet do thy part as a Probationer that is called; use the Means, lay hold on his Promises, claim thy Title, tell God and Christ, that in Obedience to his Call, thou comest to him for his Assistance, never doubt thy Salvation; for it may be, for what thou canst tell, thou art of those Elected, whose Salvation is secured, and, if not, thou hast all reason to hope, and labour, and strive, for God and Christ calls thee; he is in earnest, he delights to do Good to all, and thou art one of the All he delights to do Good unto; therefore go to God by Prayer, set thy self against thy self, so shalt thou be one of those whom the King delights to Honour.

S E C T. VII.

L E T all Confiners of Grace to a few, be ashamed to search the Scriptures, to Blacken the Goodness of God to Man, and give his many Declarations of Love the Lye, when kind Expressions of Love is extorted from him. As, 'Oh! that there were such a Heart in my People, that they would fear me, that it may be well with them; oh! that they had hearkned, and walked in my Ways, and kept my Commands: Oh! you that once were hated, amend your Lives, Believe and Repent, so may you be saved. How shall I entreat you, will you not make you clean? When will it once be, that they come unto me, and hear my many repeated Calls of Grace? Am not I thy Father, the Guide of thy Youth, I will not keep my Anger for ever? Yet thou dost Evil more and more. I sent my Servants, that they might turn thee unto me, but they turned not; therefore it is you lie down in your Confusion, and that your Shame cometh upon you (*not for God's Decrees*) for you have sinned against the Lord your God: Therefore break up the fallow Ground of your Hearts, take away the Fore-skins of your Hearts, lest my Wrath come upon you like Fire, and burn, that none can quench it, because of the Wickedness of your Inventions, (*not Decrees*) and wicked Ways.

S E C T. VIII.

L E T rigid Aspersers of God's Goodness and Mercy, be Judges, whether these Expressions are the Language of a God, that Arbitrarily Confines his Grace and Mercy to a few, and for his Pleasure Damns the rest; but know this, oh Man, that Men perish because

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because they harden their Hearts, and turn their Backs on God, and his Ways.

These are the Men, that rather than own their Blasphemies, and Repent, will give God's Word the Lye, that expressly tells us, he gave Christ a Propitiation for all our Sins, a Sacrifice for all; that he Suffered in our Nature, to satisfy for the Sins of the whole World, not for the Sins of a few only; all are Children of Hope, none excluded a Possibility of being Saved; but *as all died in Adam, so all are made alive in Christ.*

If all are not under a Possibility of being Saved, then why are all called? If none can be saved, nor have Benefits by Christ's Death, but the Elect only, then why are *all* called? Then, why doth God's Word, addressed to *all*; tell *all*, that Christ Died for *all*, *All* that were lost in *Adam*?

If Jesus Christ Dyed not for *all*, then why are those called for whom Christ never Dyed?

Thus Man's Misery is insulted, and God's merciful Propositions to Man, and all his Offers of Grace, are Falshoods, and Probationers on the same Level with the Devil; for by these Blasphemous Assertions Christ Dyed not more for the one than the other.

Let them shew that Scripture, that saith, None but those severed by Election, from the Lump, shall be saved; that their is neither Mercy nor Pardon for the rest.

God's Love to Man is diffusive, and Magnified in its Extension as well as Intention.

Art thou Weak and Poor, go to God? His Christ is Strong, and Rich, he will answer all thy Wants; Tell him thy Griet, his Business is to be Strength to the Weak, Riches to the Poor, and Wisdom to those that ask it; he is Faithful to his Word, he rejects none that come to him, his Promises are the best Security; none ever miscarried that put their Trust in him, none can miscarry but such as dye finally Impenitent.

Further to detect these Antichristian Tenets, the Creeds of the Upper and Lower Way, will be next given the Publick.

The following Letter with its Answer, for its Antiquity, well merits a Place in these MEMOIRS; and We hope will be acceptable to the CURIOUS.

A Copy of the Letter written by King Agbarus to Jesus, and sent to him to Jerusalem by Ananias the Courier.

Agbarus Prince of Edessa, to Jesus the Good Saviour, who hath manifested himself within the Confines of Jerusalem, sendeth Greeting. I have heard of thee, and of the Cures wrought by thee without Herbs or Medicines; for, as it is reported, that thou dost restore Sight to the Blind; thou makest the Lame to walk; thou cleansest the Leprous, and thou dost cast out Devils and unclean Spirits, and thou healest those that are tormented with Diseases of a long continuance, and thou dost raise the Dead. When I heard all this of thee, I was fully perswaded to believe one of these Two Things, either that thou art very GOD, and art come down from Heaven to do such things; or else the Son of GOD, and so performest them. Wherefore, I have now written to thee, beseeching thee to come to me, and cure my Disease: For I have heard that the Jews murmur against thee, and contrive to do thee mischief. I have a City, a little one indeed, but it is beautiful, and capable of receiving us both. Thus wrote Agbarus, as then but a little enlighten'd from above. It is also worth while to hear the Answer of Jesus, return'd to him by the same Courier; short indeed it is, but it has much of Power and Efficacy in it: It was thus:

The Answer of Jesus to Agbarus the King, sent by Ananias the Courier.

Blessed art thou, Agbarus, who hast believ'd in me, whom thou hast not seen. For it is written of me, That they which have seen me should not believe in me, that so they which have not seen me may believe and be saved. But as concerning
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' what thou writest about my coming to thee, *know*, that all things
 ' for which I am sent must be here by me fulfill'd ; which being fi-
 ' nished, I shall be taken up and return to him that sent me : But
 ' after I am ascended, I will send thee one of my Disciples, who
 ' shall cure thy Distemper, and give Life to thee, and to them that
 ' are with thee." To this Letter there is this farther added in the
 ' *Syriack* Language ; ' After *Jesus* was ascended, *Judas*, called also
 ' *Thomas*, sent *Thaddaus* the Apostle, who was one of the Seventy
 ' Disciples, to *Agbarus*. When he was come thither, he abode with
 ' *Tobias* the Son of *Tobias*. As soon as it was heard that he was
 ' come, having manifested himself by the Miracles he wrought ; *Ag-*
 ' *barus* was told, that the Apostle of *Jesus* was come thither, accor-
 ' ding to his Promise in his Letter. Now *Thaddaus* began to cure
 ' every Disease and Distemper by the Power of GOD, to the won-
 ' der of all. When *Agbarus* heard of the great and wonderful Works
 ' wrought by him, and how in the Name and by the Power of
 ' *Jesus Christ*, he cured Diseases, he had some Suspicion, that this
 ' was the Person about whom *Jesus* wrote to him, saying, when I
 ' am taken up, I will send thee one of my Disciples, who shall
 ' heal thy Distemper. Having therefore call'd for *Tobias*, with
 ' whom *Thaddaus* abode, *I have heard, said he*, That there is a cer-
 ' tain Powerful Man come from *Jerusalem*, who lodges at thy
 ' House, that performs many Cures in the Name of *Jesus*. There
 ' is a Stranger, Sir, *replied he*, come to my House, who does many
 ' Miracles : Bring him, said *Agbarus*, to me. *Tobias* went home
 ' to *Thaddaus*, and told him, *Agbarus* the Governour of this City
 ' having sent for me, commands me to bring thee to him, that
 ' thou may'st cure his Distemper. I will go, *replied Thaddaus*, for
 ' it is chiefly upon his Account that I am with Power sent hither.
 ' *Tobias* therefore getting up early next Morning, took *Thaddaus* a-
 ' long with him, and went to *Agbarus*. When he was come to *Ag-*
 ' *barus* (his Nobles being present and standing round him) there
 ' appear'd a wonderful sight in the Face of the Apostle *Thaddaus*,
 ' as he came in to him, and therefore he worshipp'd him. All that
 ' were present wonder'd at that, for they saw nothing of that
 ' sight which appear'd only to *Agbarus*. Then he ask'd *Thaddaus*,
 ' Art thou in Truth a Disciple of *Jesus* the Son of GOD, who
 ' wrote thus to me, I will send thee one of my Disciples, who shall
 ' cure thy Distemper, and give Life to thee, and, to all with
 ' thee ? *Thaddaus* answer'd : For as much as thou hast firmly be-
 ' liev'd in the Lord *Jesus*, who sent me, therefore am I sent to thee ;
 ' and if thy Faith in him does still encrease, according to thy Belief
 ' thou

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' thou shalt have the Desires of thine Heart fulfill'd. *Agbarus*
 ' made him Answer, I did so firmly believe in him, that I would
 ' have raised Forces to have destroy'd the *Jews* who crucified him,
 ' had I not been inhibited from that Purpose by the *Roman Em-*
 ' pire. *Jesus Christ*, replied *Thaddaus*, Our Lord GOD, fulfill'd
 ' the Will of his Father, and having finished that, was taken up
 ' to his Father. *Agbarus* said unto him, I believ'd both in Him
 ' and in his Father. Therefore, said *Thaddaus*, I lay my hand on
 ' thee, in the Name of the same Lord *Jesus Christ*: And having
 ' done so he was presently cur'd of the Disease and Distemper that
 ' he had. *Agbarus* wonder'd greatly, when he saw that really ac-
 ' complish'd which he had heard concerning *Jesus*, by his Disciple
 ' and Apostle *Thaddaus*, who without the help of Herbs or Medi-
 ' cines, restor'd him to his former Soundness: And not only him,
 ' but one *Abdus* also, the Son of *Abdus*, who had the Gout; he co-
 ' ming and falling down at *Thaddaus's* Feet, receiv'd a Blessing by
 ' Prayer, and the laying on of his Hands, and was healed. Many
 ' others also of the same City with them were cured by the Apostle,
 ' who wrought wonderful Miracles, and preached the Word of
 ' GOD. After all this, *Agbarus* spake thus: We believe, *Thaddaus*, what-
 ' ever thou dost, thou performest by the Power of GOD, and there-
 ' fore we greatly admire thee. But, we pray thee moreover, give
 ' us some farther Account of the *Advent* of *Jesus*, how and after
 ' what manner it was; of his Power also, and by what Virtue he
 ' wrought those mighty Works we have heard? I shall now be silent,
 ' replied *Thaddaus*, because I am sent to publish the Word of GOD:
 ' But assemble all the Men of thy City together to me to morrow,
 ' and I will preach the Word of GOD to them, and will disperse
 ' the Word of Life among them, and expound the *Advent* of *Jesus*,
 ' after what manner it was, his Commission, and for what Reason
 ' his Father sent him; the Power of his Works, the Mysteries he
 ' declar'd to the World, by what Power he wrought so great Mi-
 ' racles, his new Preaching, the slender and mean Reputation he
 ' made himself of, the despicableness of his Outward-Man, how he
 ' humbled himself even unto Death; how he lessen'd his Divinity,
 ' how many and great Things he suffer'd of the *Jews*; how he was
 ' crucified, how he descended into Hell, and rent asunder that In-
 ' closure never before severed; how he rose again, and together
 ' with himself, raised those from the dead who had lain buried many
 ' Ages; How he descended from Heaven alone, but ascended to his
 ' Father, accompanied with a great Multitude; how with
 ' Glory he is set down at the Right Hand of GOD his Father in
 Heaven,

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Heaven, and how he will come again with Power and Glory to Judge both the Quick and Dead. *Agbarus* therefore commanded the Men of his City to come together very early, and hear *Thaddaus* preach. After this he commanded, that Gold and Silver should be given to *Thaddaus*; but he refused it, saying, How shall we, who have left all that was our own, take any thing that is anothers? These things were done in the Three Hundredth and Fortieth Year. "All this being translated Word for Word out of the *Syriack* Tongue, and not unprofitable to be read; We have thought good to set down opportunely in this Place.

F I N I S.